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FOR THE

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA

APRIL, 1914

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THE MISSIONARY LINK

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THE MISSIONARY LINK

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WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

A MOST interesting social service has been instituted in the Forman Christian College at Lahore, India. "Groups of students go to the Mayo Hospital with flowers for the 200 patients and always prepared with paper and ink to write messages to relatives or friends." When a dispensary was started in a crowded native city, students were taught to care for the sick and how to bandage. One of the developments of this social service was the following pledge: "I intend, with God's help, (a) to make a regular and definite study of social problems; (b) to devote some portion of my time to help the poor and needy; (c) to make these things a constant prayer."

IN the C. M. S. schools at Srinagar a similar work has been instituted, and a badge of honor is worn by the students signifying the desire to render service to anyone. Records are made of care for women, such as, "Took a woman with a sick child to the hospital; helped a mother on a very rainy day by carrying her child in blankets; carried a water pot for an old woman from the river to the house; carried two little girls to school on a very muddy day and washed their feet." Surely a service that promotes Christian acts and robs one of hoary customs is a great advance in Christian training.

COMPARATIVELY "very little is known concerning the Jews in India," writes Martin Price, "and yet they occupy a peculiar position as contrasted with their brethren in other parts of the world. There are three distinct classes of Jews now in India. 1. The ancient community of Jews at Cochin, on the Malabar Coast. 2. Another class, styling themselves Sons or Children of Israel, whose existence in India dates from a very early period. 3. In the chief mercantile cities of India and in Calcutta a body of such Jews amounting to over 1,000. In India there are 30,000 persons professing the Jewish faith.

WRITING in *The North-China Daily News*, W. V. Drummond states: "The one thing needed to produce real reformation in China is that public opinion should be raised throughout the upper classes. The only way that public opinion can be raised is by means of compulsory education in every department. This is the key to the solution of the great Chinese problem.

"Words cannot express the sorrow one feels to see a country that contains so vast a population of excellent, law-abiding, easily governed people being brought to ruin and loss of independence, by the gross turpitude and incompetence of the comparatively few people who constitute the upper classes. The officials of the Manchu times were so bad that it was universally believed both by Chinese and foreigners that any change must be for the better, but the general verdict of the public about the state of affairs among officials has been, 'a hundred times worse than the Manchus.'

OUR friends interested in our *Margaret Williamson Hospital*, in Shanghai, will be glad to learn that Dr. Mary Newell has recovered sufficiently to return to her professional duties there, and desires our earnest prayers.

MARIA ACKERMAN HOYT HOSPITAL, JHANSI

IN EASTERN LANDS.

INDIA—JHANSI.

In Our Hospitals.

By Miss Tena McLean.

IT may be interesting for our readers to know something of the daily routine carried on at the Mary S. Ackerman Hoyt and Maria Ackerman Hoyt Memorial Hospitals.

I wish I could picture to you our splendid Hospital buildings, facing the main road and situated between the native city and *Saddar Bazaar* (market place), adorned with trees of tropical foliage and a grassy lawn. From the back we get the same view of oriental beauty, with the addition of the lofty towers of a picturesque temple looming in the distance. This is where many poor suffering ones come day after day seeking physical relief and where much joy is found in ministering to their varied needs.

The nurses rise at 5 or 5:30 a. m. and have an hour to dress, breakfast, and a time of quiet before they meet in the classroom for morning prayers. We have half or three-quarters of an hour of Bible study and prayer before the day's work begins. Just now we are studying the Life of Christ, and the answers often given show that the class is applying the lessons. After prayers you can hear their cheery voices and see them dressed in their simple suits wending their way to the Hospitals to take up the duties that there await them. Some go into the dispensary and serve there, others go to the wards, and others to the operating room.

At 8 a. m. the patients begin to come to the dispensary, each with her own story of pain and sadness. They are first met by the Bible woman, and as they plainly show that they are in distress, she brings to them the message of hope and salvation and tells them of the Great Physician who has a balm for every woe. Then they pass inside, where the doctor and medical assistant receives and helps them. If it is the first visit of a patient, she is given a card with her number on it and a verse of Scripture. This card admits her to the surgical or medical dispensary, as the case may demand. If she returns to the dispensary she brings this card with her, which shows that she has been to us before.

Those of us who go more directly to the Hospital wards attend to the very sick ones first, then morning prayers are held there. Afterwards the time is well occupied in trying to relieve, heal and comfort those who have been entrusted to us for a time. The nurses relieve one another during meal hours, their classes and hours off duty. They have not only to deal with the sick ones all day, but the relatives and friends of the patients as well. No patient comes without a relative, friend or servant with her. Some would like to bring the whole family, but we only allow them one person. It is a great comfort to the patient to have one of her own friends with her and often a great convenience to us, as many of high caste will not take food from our hands. We can do anything else for them, but food is brought from their own homes. We order what is to be brought and always see what is given to the patient.

The day is closed with evening prayer taken by the nurses. It is encouraging and gratifying to see that some of the old superstition is giving way and the women are now more willing to come for treatment than formerly. A short time ago a woman came to us who badly needed attention, but dreaded to enter the hospital. Her husband had told us of his wife's condition and we asked him to send her into the Hospital. He replied, "Will you please come and see her first?" On our arrival at the home we found the woman very ill and no one to care for her. We tried to tell her how much more we could do for her if she would only return with us, and when we had gained her confidence she said, "I will go with you." At the end of a week she was quite well and able to return home, but she said, "No, I want to stay with you a few days longer," and assured us if she was ill again that she would come to us at once.

At present we have a woman who came to us about three months ago in great pain and weakness, and who thought that she had nothing to live for. It was seen at once that an immediate operation was necessary, and she was found to be in a very critical condition. Although it has taken her a long time to regain her strength, she no longer is discouraged and depressed, but is full of hope. She is so cheerful we feel repaid for our anxious days and nights on her behalf. We trust as she and others go from us that they will not only remember the physical help derived during their stay with us, but that the words of Eternal Life may abide with them and be the means of leading them to Christ, who is the Fountain of Life. We believe that some day we shall see fruit from the seed that is being sown, though much of it may now be hidden from us.

SOWING BY ALL WATERS.

By Miss Lillian Norton.

ONE has many and varied experiences in doing zenana work, and no two days are ever alike. It is strange but true, that in a great city like Calcutta, there are many hungry hearts among men and women both, and many, too, who are hearing the Gospel for the first time.

It sometimes happens that the man or the men of the house have to be conquered first, before the worker is allowed to enter the house to see the women. An instance of this happened recently.

One of our zenana workers while passing through one of the streets with her Bible in her hand, caught sight of a fair young woman standing at the window of a house facing the street, and surrounded on three sides by a set of rooms separated from the main building by a clean and spacious court-yard. No sooner had our missionary turned her steps toward the house than the young woman disappeared. In the front room of the house an elderly man was resting on a couch nearly as large as the room itself. He proved to be the father of the pretty young girl.

"Are there any women in this house?" asked Miss A. "And would they like to hear the way of salvation?" At the sound of her voice he sat up, and in a decided tone said, "The women of this house do not care for any other religion than their own, which they try to follow the best they can. So will you please return to where you came from. We are all most orthodox Hindus." "That is why you need Christ the more," said Miss A.

The old gentleman is about sixty years of age and highly educated, has been a Deputy Magistrate and has now retired. He belongs to a noble family of Brahmins and is a man of position and wealth. He is a widower and in his retired life does nothing but read his Hindu sacred books and pray.

For about half an hour our missionary stood and talked, not heeding his request to her to go away. When she began to speak of Christ as the only Mediator between God and man, he showed signs of interest, and asked her to step inside the room. God had surely prepared the way, for after a few moments

he asked her to be seated. Miss A. accepted the offer, thanking God quietly for the change in the man's attitude. She opened her Bible and asked him to listen. She read a few verses of the first chapter of John in Bengali, when he asked to see the book himself and they read together for some time until they came to a verse that had been rather poorly translated, so they went on in English, and finished the chapter. When our missionary came back to our Mission House in the evening, she said, "I cannot possibly describe in words what that reading meant to him and to me. The Lord gave him such a longing for that wonderful Light, that before I left the house, he begged me to let him buy a copy of that Book for himself, saying, 'I want a good copy, one with pictures in it if possible, and I will pay any amount of money for it.' Oh, how I praised the Lord in my heart and how I thanked Him for all that He did that day! Two hours and a half had passed without notice, and I returned home full of joy and new strength. The next day I went to him with a copy of the Pictorial New Testament which some one had sent from America, and read the whole story of Nicodemus with him. He is indeed having a great light within and we are praying that God will lead him into all truth by His Guiding Spirit."

Our missionary has not yet been allowed to see the women, but the way is opening. Pray for this man and for his daughter and for the others who are with her in the house, that the Light may quickly enter their hearts and that they may accept it. Many a man is hindered in coming to Christ by his women relatives. Although the women of India are down-trodden and despised, they have a great influence in the home, especially those who are mothers and mothers-in-law.

New houses are opening every day. Yesterday in one house alone, fifteen women listened. Hundreds and thousands are still in darkness, so pray on, dear friends in the home-land, and help us send and give the Light, that none of them may perish.

JAPAN—YOKOHAMA.

HAS JAPAN LOST HER OPPORTUNITY?

By Mrs. F. S. Bronson.

DURING the last few years in America I have often heard these words spoken, "Japan has lost her opportunity," or, more terribly searching still, "We have lost our opportunity in Japan." They have lain like a heavy weight on my heart, for often in moments of weakness I have wondered if they could be true. How could I dare think otherwise when the word was repeatedly spoken from public platforms, as well as in private conversations, when it appeared in religious papers, and when returned missionaries (though not from Japan) and students of missions at home seemed to believe it?

But now that I am again in Japan and a "real missionary" at work on our peculiar missionary problems, I feel I have a right to say that I believe this idea to be absolutely false.

Personally, I have always felt that the Japanese were not a religious people, certainly not in the sense that the nation in India is religious. They take their own religions, Shintoism and Buddhism, too lightly—perhaps because they have outgrown them, finding them altogether inadequate for their needs; perhaps, alas! because as individuals and as a nation, they do not feel a deep sense of moral or spiritual need. By this I do not mean that the Japanese have not real depth of character. It is only that religion has not taken hold of those hidden depths. Love of country—loyalty—patriotism—have that hold. If our Gospel, which *is* adequate, which *can* meet the needs of such a people, could only take possession of them, what power and enrichment would come to the Christian Church. Such depths of loyalty and devotion to a cause, such a wonderful spirit of self-sacrifice—if these could be brought into captivity to the obedience of Christ, what reinforcements to the King's Army we should have! If this should happen the Church could thank God and take courage.

I really and truly believe this is going to happen! The signs are all about us. For the first time since she opened her gates to Western influence, Japan has felt and expressed a conviction that religious teaching (not Christian, but "religious" teaching), is a great lack and a great necessity in the training of its youth. The Bureau of Education and the Bureau of Religion have been united, and we feel that the time will soon come when such teaching will have its place in the government school curriculum. What a vista of opportunity stretches before the missionary! Does this marvellous change in the attitude of the people toward religion look as if Japan had lost her opportunity?

I can see too since my return, a real spirit of humility and earnestness in the Christian

Church. Many, many of her leaders are devoted and self-denying. We have never had in our Bible School here, at 212 Bluff, at one time, so many young women of education and superior attainments, preparing for missionary service.

The reactionary wave that swept the country a few years ago and affected even our Mission Schools, seems to have died entirely away, and in place of opposition we have in some places a real reaching out for light. Thus far progress has not been rapid, and I am not at all sure we shall ever see here, as in some mission fields, great mass-movements, nor large accessions at one time. But it is a strong, healthy growth, and to my mind the most encouraging feature is, that it is from within. The Churches, both as Churches and as individuals, are wider awake than formerly to their responsibility toward the untouched, unevangelized multitudes. The native Church has sent some of its strong Christian leaders to Korea, and has others in Formosa.

A few weeks ago I sent you an account of the first Women's Missionary Board in Japan, still in the first year of its existence. All these things make me feel very strongly that, far from losing her opportunity, Japan is very much alive to it.

But I have saved the best news for the last—that of the tremendous project the Church is now taking up, evangelizing the whole country immediately, leaving no city, town, village or wayside hamlet untouched. The object is to reach every man, woman and child in the land with the Gospel message, and to reach them now.

The work has been begun in much prayer. All over the country in Japanese and Missionary homes alike, Christians are offering special prayers daily, in their family circles, at the noon hour. Friends at home are being urged to unite their prayers with ours.

The money necessary for the carrying out of this work is pledged. Churches in the homelands will contribute half—the other half is subscribed here, half of the latter sum by the missionaries and half by the Japanese Church.

We, out in Japan, this land we love, among the people in whose possibilities we believe, do not feel that our opportunity has gone by. It is with us today.

Dear friends who read THE MISSIONARY LINK, and follow your little band of workers here with your loving and prayerful interest, it is your opportunity too.

Send the help of your sympathy and constant prayers across the sea, in behalf of this new best effort. When you read these words the fight will be on. I want to go out everywhere and *compel* Christians to come into this circle of prayer. Help us, and if you will do your part faithfully and we do ours, God will do His, and we shall soon be saying with joy, "The opportunity came to Japan and she made it hers."

PERSONALS

India, Fätehpur—Dr. Spencer writes: One little word that is giving us joy is the faith of our little friend in Balander. As I said the other day, one could realize a little of the joy in Heaven over the one who repented. She is so glad and sure of the Truth. We are praying that her husband and three sons, all now interested, may be won and baptized before long. She has such a winning manner with her friends, I feel sure it would mean the bringing of others to Christ. There was absolutely no opposition in her face or words when I said the other day: "You trust Him as your Saviour, why not be wholly His before everyone?" and then, I said, "your husband and boys are interested, how wonderful it would be for you all to be baptized together." She has been their teacher so far, and they have already boldly scorned their idols.

Batassia, the one of whom I have written often as being so definitely opposed to all our teaching at first, came to me with real heart hunger the day after Christmas; I have asked her to accept Jesus wholly, and be baptized.

China, Shanghai—Miss Elizabeth Irvine writes: The suffering and want is growing more acute about us as the cold weather has come. There were so many thousands thrown out of employment at the time of the siege, in addition to losing all their belongings. There are some very interesting patients in the Wards at the Margaret Williamson Hospital. Five afternoons a week I have spent there, and one's heart is burdened for some of the patients. To preach to such needy ones is trying in the face of such desperate want.

Japan, Yokohama—Miss Mary E. Tracey writes: Our hearts are rejoiced that five of our girls at 212 Bluff have given their hearts to Christ and are looking forward to being baptized shortly. The older girls, and especially the president of the Y. W. C. A., feel a great desire to help the younger girls, and have been praying for them. Four of those who are to be baptized are supported girls and all of them are in the boarding school.

HERE AND THERE

STRONG IMPULSES

ALL who are vitally interested in the growth of missions the world round, must have watched with keen pleasure the results of the Seventh Convention for Student Volunteers. An eye witness thus reports some results.

"The effects of this movement have been remarkable. During the past twenty-seven years, 5,882 student volunteers have entered the foreign work. During the last quadrennium, 1,466 have set sail—more than sailed in all the first twelve years of the movement. One of the greatest advances has been in mission study classes. The membership has increased during the past four years from 29,000 to over 40,000. This study and world vision has meant intensified prayer and a marked deepening of the spiritual life. These students contributed in ten minutes over eighty thousand dollars for the work of the Movement in the next four years.

"The sources of spiritual power were clearly set forth, and Sherwood Eddy forced home upon all present the fact that 'soul-winning in student days was an essential preparation for a fruitful missionary career,' and gave the fourfold secret of power as 'renouncing the hidden things of shame; sanctifying ourselves; manifesting the truth as it is in Christ; commending ourselves to every man's conscience and living as in the sight of God.'

"The forces to be wielded on behalf of foreign missions were set forth as 'Missionary Statesmanship;' 'Money Power;' 'Unity and Co-operation;' 'The Power of Sacrifice,' and 'The Power of Prayer.'

"Dr. James L. Barton, of the American Board, spoke of 'Statesmanship,' and pointed out that 'three perils stand in the way of the development and use of missionary statesmanship: (1) Failure to study and grasp the immensity of the task; (2) failure to prepare adequately for the accomplishment of the task; and (3) undue eagerness to secure visible results. The first is due to superficiality on the part of students, the second to desire of the Board for workers, and the third to the demands of the supporters at home for statistics. We need statesmanship (1) in relation to the development of an indigenous native Church (2) in the development of native forces on the field: (3) in the presentation of the work of missions to governments at home and abroad; (4) in ability to see the whole work and the whole field; and (5) in Christlike intercession for the world field.'

"The work among the Moslems was set forth with great force and clearness by Dr. Charles R. Watson, of Philadelphia; and Dr. Samuel M. Zwemer called attention to 'The Fulness of Time in the Moslem World,' under five divisions, as follows:

"'1. For the first time in history, the whole of Christendom is face to face with the whole of Islam.

"'2. To-day we know the character and power of Islam as never before.

"'3. The political power of Islam has collapsed and almost all of the Moslem world is under Christian governments.

"'4. The social and intellectual status and standards of Islam are changing.

"'5. There is a present-day spiritual crisis and opportunity in Islam.'

"Dr. Mott, reviewing this remarkable convention, said: 'If *this* convention disappoints Christ, what means can we expect will arouse men and women to respond to His call?'"

The second great gathering was called The Calcutta Missionary Conference and told of *The Mass Movement in Northern India.*

Frank W. Warne, as reported in *The Indian Witness*, defines "the mass movement, which refers to the lower castes who are becoming Christians along family, caste or tribe lines. It is therefore a movement which spreads through personal work among people of the same caste. This principle holds good among the lower castes.

"There are three outstanding facts that must be kept in mind in order to at all comprehend the vast possibilities of the mass movement. First, the lower classes are being influenced mightily, and there are of them, in India, over 50,000,000, or a larger number than the entire population of England, Scotland and Ireland.

"Second, they are the outdoor, laboring people, the backbone of any country, and in India are made strong with the strength that comes from a desperate struggle for existence. Dr. Buck, who has had over forty years of experience among them, says: "They have mental calibre that compares very favorably with that of their neighbors, higher in the social scale. Many of them have become able spiritual leaders and strong Gospel preachers. With the advantages that higher castes enjoy, they would not be their inferiors."

"Third, the numbers already won, amount to hundreds of thousands. That the movement is

gaining a tremendous momentum is illustrated by the fact that now tens of thousands have forsaken idolatry and are pressing for instruction and baptism, beyond what it is possible for us to teach and receive.

I wrote to one of our best missionaries, working in the very heart of the movement, and asked, "Do you believe in the genuineness of this movement, and in its spirituality, and, if so, why?" The answer so entirely corresponds with my own convictions that I present it.

"I think I shall give just one point which is to me a constant marvel, and that is the way the Holy Spirit seems to work directly in the hearts of these people in a way which is not common among educated people. The desire for the education of their children and the hope of better social position will not account for their being willing to be beaten, to be turned out of their homes, to have their work taken from them, to have wells and water supply cut off. If they do not get something which feeds the heart hunger and ministers to the soul, I am utterly at a loss to explain their coming. If the Spirit does feed and satisfy them, the whole explanation is easy. The Holy Spirit is not limited by distances, is not appalled by numbers, but can minister to each one of the thousands, and I believe that to be the secret of the whole mass movement."

"One of our greatest mass movement leaders, when asked 'What is the final outcome to be?' without a moment's hesitation, answered. 'It all depends upon the leadership. Life comes from above—not only from God but it must also be in the human leaders of this movement. If they are spirit-filled leaders, life will filter down through every department of the movement, and it will be a spiritual movement.'"

"In the mass movement there soon comes to be a Christian community, and part of that community soon becomes educated; and the educated part of the community forms a society into which high caste converts may become self-supporting, and have a social life. Because of such facts as these, in the Conference recently held by Dr. John R. Mott, testimony from all parts of India was to the effect that where the mass movement was progressing among the lower classes, a larger per cent. of high caste converts were being baptized than in parts where there was no mass movement.

"The movement is among a class composed of over 50,000,000 souls, and a little above them in India's social scale are the great middle class, the farming community, the "voiceless millions" in whose hands is the future of the Indian Empire, who are now being mightily influenced and among whom mass movements have already begun.

"Above these are the higher castes, among whom educational, zenana, and other missionary agencies are preparing the way of the Lord. When the time comes that the leaven now working mightily at both extremes of India's social scale shall meet, if we all work in the power of the Spirit, we may confidently expect a movement on a divine scale."

The marvellous awakening all over the world to the possibilities of the moment inspire us to attempt great things for God.

PRAYER THE SUPREME NEED.

By Rev. G. C. MacGregor.

THROUGHOUT the whole missionary world there is at present a very deep sense of need. The power of evil is so terrific and the forces of evil are so active, that they are apt to despair. From every mission land the cry of the missionaries comes to our ears. And what do they cry for? Not men, not money, but *prayer.*

In this deepened sense of the need of prayer, which is noticeable on every side, we have a token that the Church is entering into full sympathy with her Lord. The Lord Jesus has all along told us that the supreme need of missionary work is prayer. Prayer is to the missionary what air is to the body—the element in which it lives. Missions were born in prayer, and can only live in the atmosphere of prayer. *The very first duty of a church in organizing its foreign missionary work is to awaken, maintain and sustain in its members the spirit of prayer.*

Prayer keeps us constantly in mind of what the true basis and the true character of our missionary work is. He who prays for missions never forgets that the work is God's, that he is aiding in the Divine enterprise of missions. Prayer puts God first, as the supreme worker. The carrying on of a mission involves so many business details that unless the Church is simply full of prayer, men will be tempted to forget God, and will try to do God's work in their own way. Prayer, therefore, keeps the eye toward God, the ear ever open to his voice, and brings the heart more and more into sympathy with his purpose.

DOREMUS HALL, 212 BLUFF, YOKOHAMA

FOR MISSION BANDS.

CHRISTMAS THANKS

By JULIA HAND BRONSON.

THIS letter is to all the dear friends who helped make our Christmas here at 212 Bluff so happy. One of our big gifts from America was a radiopticon and on a Saturday evening with the twenty-fifth still twelve days away, we had an evening with pictures. First came some views of the Holy Land. Then we had a whole series of lovely art pictures, telling the girls little stories about the most famous ones; stories of Fra Angelico, of Raphael painting his wonderful Madonna della Sedia on a barrel-head, and of others. But the best part was the spirit of the girls themselves; we could just feel their reverent minds and hearts as they watched and listened.

When the Annunciation was shown they began to chant in Japanese "My Soul Doth Magnify the Lord", and when the first picture of the baby Jesus was shown, some one began quite spontaneously "Joy to the World," and all voices joined. The visit of the Shepherds followed, and the girls sang "All glory in the Highest." The evening was a great success and a good beginning for the holiday season.

Another Christmas event was sending the Bible Students' annual box to an Orphanage in the North. One of the recent graduates of the Bible School has married and she and her husband are in charge of this Christian Orphanage. Every year the students of her Alma Mater supply gifts for her large family of children.

This year sixty gifts were sent—little wooden shoes, toys and pictures, the money for their purchase being contributed by the students themselves out of their own slender resources.

Then one after another came the various Christmas festivals of the Sunday Schools in charge of the Bible women, twenty-five in the city and thirty in country districts, fifty-

five in all. Is not that fine? Here in the city some schools united in groups: for instance on Saturday the 27th, seven neighborhood schools marched and assembled in our Pierson Chapel for their exercises. A Sunday School organized and taught by members of our Girls' School, at 212 Bluff, meets in Doremus Hall each Sunday. This school, though nearly all its members are just little forlorn, dirty, often ragged, street children, has raised this year several dollars in weekly collections. Some of this money they contributed a short time ago to an organ fund for a mission in Korea, and all the rest they have sent as a Christmas offering to famine sufferers in the North. They met for their Christmas party on Saturday the 20th, over one hundred fifty strong, a very happy—was I going to say "mob"? This is a very strenuous school, and Miss Tracy, who quietly supervises, sometimes finds a strong hand necessary. But as we look into that sea of upturned faces, some clever, some dull, some shrewd, some full of suppressed mischief, some dirty, some thin and pinched, as we go from school to school in the city and village and country, and see always that same eager throng and hear them singing the Christmas carols of our own childhood, and hear those alien tongues reciting the words which tell the old, old story of the Manger, the Shepherds, the Wise Men and the Star, our hearts are deeply moved. A mob? Perhaps to an outsider, but to those who love our Lord only another great multitude of unshepherded lambs, very like those crowds that so often moved His own heart with compassion.

Of course, for all these Sunday school Christmas parties there were cakes and little gifts, but however secured for so many is another story. The Japanese are quite wonderful at ways and means, and a little goes such a long way out here.

One evening we went with Miss Pratt to a big factory where our Bible readers under Miss Alward's supervision have been going regularly for Christian work. These old, old, young women with their hard lives! How they enjoyed the little Christmas treat!

Another afternoon we went to the Hiramma Mission, supported by the Brooklyn "Life Line" Mission, for their Christmas festival, and from there straight to an Orphanage Christmas party, reaching home late in the evening. When and how the missionaries secure their suppers on these busy days of many celebrations I must leave to the imagination of those who read.

Christmas for the mission servants and those of our own family was one of our most heart-warming events; perhaps because their gifts of dresses and warm underwear and shoes and toys for their children—were the missionaries' own part. We gave them a radiopticon entertainment too—a treat of cakes and fruit—and their gifts. It was a blessed evening and everyone was happy.

Now I must tell you of *your* part, the little gifts you gave me to bring out here, and which were given to our own Bible and girl students and teachers. If the Manhattan Branch could have seen the joy in the faces of the small girls who received the dolls, they would want to send us five times as many next year. Perhaps they will.

I wish the "Shut-in" friend who sent us those beautifully mounted picture cards could know the joy they brought. And the big bundle of scrap-books which were used in the outside work and were so acceptable. The gay boxes full of pencils and pens and erasers —how they are prized! The beautifully made silk bags—so many of them—made each one a happy owner.

The dear friend who gave twenty-five of her own books of daily texts with comments for a year, were received by the older girls, who will treasure them. The hair ribbons! We can never have too many of them, for the girls all covet them! The fine cakes of soap and hand-made face cloths all tied up with Christmas ribbon! And the handkerchiefs and penknives and cushions and pictures and picture-frames—and all the other pretty things. Will each one who gave something please be assured that it is making some one happy, and take this letter as a very grateful "Thank you"?

Let me tell you a secret. We are growing! That means that next year we hope and expect to have more girls, more Bible readers, more factory work, more outside missions and, *of course*, ever so many more gifts from home. If I give you a list of our "hearts' desires" now, early in the year, perhaps you will each start a "present drawer" for these bright, appreciative girls and these earnest, hard-working Bible women and these factory girls, whose lives are so dull and hard, and these Japanese orphans and these big neighborhood Sunday schools, none of whom would ever have known the meaning of Christmas nor the name of Jesus if you had not sent missionaries to teach them.

RECEIPTS *of the Woman's Union Missionary Society of America, from March 1 to March 31, 1914.*

ALLAHABAD, INDIA.

Mass.—Dorchester, Mr. and Mrs. Elbridge Torrey's Bible woman,	$75 00	
N. Y.—DeWittville, Mr. L. C. Ely, for Miss Bertsch's work,	50 00	
N. J.—Fanwood and Scotch Plains, Woman's League, Mrs. A. Drake, Treas. for Central School, 4.00; New Brunswick, A Friend for Grace Ahemed Shah, 240.00,	244 00	
Pa.—Philadelphia Br., Mrs. Wm. Waterall, Treas., Miss Roderick's salary,	70 00	
Mich.—Battle Creek, Mr. Herman Bauer, per Mrs. J. Bertsch, for Miss E. Bertsch,	5 00	
Total,		$444 00

CALCUTTA.

Mass.—Dorchester, Mr. and Mrs. Elbridge Torrey's scholarships,	$150 00	
N. Y.—N. Y. City, A Friend, for Gardner school, in memory of Sarah F. Gardner, 200.00; toward salary of Head Mistress, 200.00; for Orphanage, 100.00,	500 00	
N. J.—Ridgewood, Mrs. F. H. White, Helen Eliza White scholarship, 10.00; Summit, Mrs. F. S. Phraner, two scholarships, 100.00; The Misses Elizabeth and Frances Phraner, for orphan, 25.00,	135 00	
Total,		785 00

CAWNPORE.

Mary Avery Merriman School.

Mass.—Dorchester, Mrs. Elbridge Torrey, for Dora, 25.00; E. Douglas, Miss M. H. Chapman, for Monorama, 2.00,	$27 00	
Conn.—Meriden, Mrs. M. M. Dodge, for teacher,	5 00	
N. Y.—Brooklyn Br., Miss N. R. Nelson, for orphan,	25 00	
Pa.—Lancaster, Miss Mary Goehnauer, for Razi,	5 00	
Va.—Farmville, Y. W. C. Ass'n Normal School, Miss A. Dodge, for Bennie,	20 00	
Total,		82 00

FÄTEHPUR.

Lily Lytle Broadwell Hospital.

Mass.—Dorchester, Mrs. E. Torrey, for Arsota,	$100 00	
N. Y.—Brooklyn Br., for nurse, 50.00; Yonkers, Mr. L. G. W. Ketchum, for Khaga, 100.00,	150 00	
N. J.—Fanwood, Miss E. M. Babcock, for Lalauli, 5.00; Plainfield, A Friend, special, 20.00,	25 00	
Pa.—Philadelphia, Mrs. G. G. Hodges, Treas. St. Barnabas Guild, 5.00; Friends, 7.00; Miss Morand, 5.00; for Hussanigang,	17 00	

RESCUE WORK.

N. J.—Fanwood and Scotch Plains' Junior League, Miss E. M. Babcock,	12 50	
Pa.—Philadelphia Br., Miss Todd's salary,	150 00	
Total,		454 00

JHANSI.

Mary S. and Maria Ackerman Hospitals.

N. Y.—Brooklyn Br., Miss N. R. Nelson, 50.00; Mrs. S. T. Dauchy, 50.00; for their nurses. Clifton Springs, A Friend, toward bed, 2.50; N. Y. City, estate of Ezra P. Hoyt, Dr. J. A. Coles, ex., 150.00,	$252 50	
Pa.—Philadelphia Br., Dr. Ernst's salary, 150.00; Shippensburg, Normal S. S. collection, Miss A. V. Horton, 4.88,	154 88	
Total,		407 38

SHANGHAI, CHINA.

Mass.—Dorchester, Mrs. E. Torrey, for Elbridge Torrey Memorial bed,	$600 00	
Pa.—Philadelphia Br., Dr. Reifsnyder's salary,	175 00	
Total,		775 00

YOKOHAMA, JAPAN.

N. Y.—Brooklyn, Mrs. W. J. Forbes, for Mrs. Bronson,	$25 00	
Pa.—Germantown, Mrs. N. B. Kimber, for Miss Akinto, Bible woman,	60 00	
Total,		85 00

GENERAL FUND.

Mass.—Boston Br., Miss M. E. Magrath, 2.00. Mrs. J. M. Hubbard, 5.00; Mrs. Walter Baker Mem'l Band, Miss C. W. Rogers, Treas., 20.00; Mr. and Mrs. E. Torrey, 250.00,	$277 00	
N. Y.—Brooklyn, Mrs. J. W. Dodsworth,	10 00	
Total,		287 00

SUBSCRIPTIONS TO MISSIONARY LINK.

Miss T. T. Burnet, 50; Mrs. J. G. King, 50; Miss J. B. Erving, .50; Miss Hooker, 1.00; leaflets, .50, Total,		3 00

WILLING AND OBEDIENT BAND.

Rev. D. M. Stearns, Germantown, Pa.

Jhansi—Mrs. E. H. Trull, to endow bed in Memory of Brother,	$600 00	
Dr. and Mrs. J. H. Ramsburgh, for Bible woman,	5 00	
Mrs. A. I. Bayley and Miss Mina Starr, for Brahmin boy,	2 00	
		607 00
Fätehpur—Mr. and Mrs. W. J. Montgomery, for worker, 40.00; support of two beds, 50.00,	90 00	
Mrs. A. G. Steacy, for Gulahia, 30.00, and sister, 15.00,	45 00	
		135 00
Japan—Mr. and Mrs. G. T. Bisel—Chika Matsuoke,	$5 00	
Mr. C. B. Hutchins—Kono Yoshida,	5 00	
Miss E. G. Fradley—Kishu Ono,	10 00	
Mr. and Mrs. W. H. Frederick—Suga Mori,	5 00	
Mrs. C. B. Penrose—Harada Shobi,	10 00	
Miss A. V. Peebles—Yamamoto Take,	5 00	
Miss Bessie Pike—Fumio Suga,	45 00	
Dr. and Mrs. J. H. Ramsburgh—Kozukuye Sta,	5 00	
Miss H. Dehorah Boone—Kiku Yamane,	5 00	
		95 00
Total,		$837 00

SUMMARY.

Allahabad,	$444 00	
Calcutta,	785 00	
Cawnpore,	82 00	
Fatehpur,	589 50	
Jhansi,	1,014 38	
China,	775 00	
Japan,	180 00	
General Fund,	287 00	
Link Subscriptions,	3 00	
Total,		$4,159 88

CLARA E. MASTERS,
Asst. Treas.

INTEREST AND DIVIDENDS.

January, 1914,	$1,166 25	
February, 1914,	40 50	
March, 1914.	767 50	
Total		$1,947 25

LEGACIES.

Balance from estate Louisa Dean,	$373 76	
Second instalment from estate of Benjamin C. Hardwick,	190 00	
Balance from estate Mary Neefus,	2,000 00	
Estate of Elbridge Torrey,	10,000 00	
Total,		12,563 76
Cash donation for General Work,		1,000 00
		$15,538 01

JOHN MASON KNOX,
Treasurer.

MARCH RECEIPTS OF PHILADELPHIA BRANCH.
(Mrs. Wm. Waterall, Treasurer.)

Through Mrs. Harold C. McCarter:		
Mrs. Albert Margerum,	$5 00	
Rev. W. H. R. Corlies,	5 00	
In memory of Mrs. Jos. L. Richards,	10 00	
Total,		$20 00

SHANGHAI, CHINA.
ENDOWED BEDS IN MARGARET WILLIAMSON HOSPITAL.

ENDOWMENT, $6oo.

Julia Cumming Jones—Mrs. E. Stainslaus Jones.
Mary Ogden Darrah—Mrs. E. Stainslaus Jones.
Robert and William Van Arsdale—Memorial by their sister, Julia C. Van Arsdale Jones.
New Jersey—Miss Stevens.
Henry Ward Beecher—Plymouth Foreign Mis. Soc.
Ruthy B. Hutchinson—Plymouth Foreign Mis. Soc.
Mary Pruyn Memorial—Ladies in Albany.
Samuel Oakley Vander Poel—Mrs. S. Oakley Vander Poel.
Charlotte Otis Le Roy—Friends.
Emily W. Appleton—Mrs. William Appleton.
Mrs. Bela Mitchell—Mrs. Bela Mitchell.
The American—A Friend.
The White Memorial—Medical Mission Band, Baltimore.
E. Cornelia Shaw Memorial—Mrs. Elbridge Torrey
Drusilla Dorcas Memorial—A Friend in Boston.
Mrs. John D. Richardson Memorial—Legacy.
S. E. and H. P. Warner Memorial.
Frances C. I. Greenough—Mrs. Abel Stevens.
Emeline C. Buck—Mrs. Buck.
Elizabeth W. Wyckoff—Mr. Richard L. Wyckoff.
Elizabeth W. Clark—Mr. Richard L. Wyckoff.
Jane Alexander Milligan—Mrs. John Story Gulick.
"Martha Memorial"—A Friend.
Mills Seminary—"Tolman Band." California.
Maria N. Johnson—A Friend.
"In Memoriam"—A Sister.
Marie S. Norris—{Miss Norris / Mr. Wm. M. Norris.
Mrs. Sarah Willing Spotswood Memorial—By her Daughter.
John B. Spotswood—Miss Anne R. Spotswood.
A. B. C. Beds—By Friends.
Sarah A. Wakeman Memorial—A Friend.
In Memoriam—A Friend.
Ellen Logan Smith—By her Mother.
Helen E. Brown—Shut-in Society.
Anna Corilla Yeomans—{Mr. George G. Yeomans. / Mrs. Anna Yeomans Harris / Miss Elizabeth L. Yeomans.
Mrs. Mary B. Humphreys Dey—{Anthony Dey.
Mrs. Sarah Scott Humphreys—{Anthony Dey.
Olive L. Standish—Mrs. Olive L. Standish.
Eliza C. Temple—Mrs. Eliza C. Temple.
Mrs. Rebecca T. Shaw Memorial—Mrs. Elbridge Torrey.
Perlie Raymond—Mrs. Mary E. Raymond.
Mrs. Mary Elliot Young—Poughkeepsie Branch.
Camilla Clarke—Mrs. Byron W. Clarke.
Sarah White Memorial—Miss Mary F. Wakeman.
Hannah Edwards Forbes—{Miss H. E. Forbes.
Adeline Louisa Forbes—{Miss H. E. Forbes.
Agnes Givan Crosby Allen—A Friend.
Sarah Ann Brown—Ellen L. A. Brown.
Caroline Elmer Brown—Ellen L. A. Brown.
Maria Robert—Miss L. P. Halsted.
Zalmon B. Wakeman Memorial—Mary F. Wakeman.
Bethune McCartee Memorial—Mrs. Peter McCartee.
Mary Finney—Mrs. J. M. T. Finney.
Concord (N. H.) Branch.
Sara A. Palmer—Charles L. Palmer.
Henrietta B. Haines Memorial {A grateful pupil / Laura Eliot Cutter.
Mrs. Thomas C. Doremus—by her Daughter, Mary Haines Doremus.
Mrs. Rufus R. Graves Memorial.
Mrs. Geraldine S. Bastable Memorial—By her husband, Alvin N. Bastable.
Alexander McLeod Memorial—by Mrs. S. M. McLeod.
Mrs. Susan Margaret McLeod
Elbridge Torrey Memorial—Mrs. Elbridge Torrey.

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